THE TRUE

CONFESSION

OF

Margret Clark,

Who Consented to the

Burning of her Masters Mr. *PETER DELANOY*'s House in *Southwark*;

Delivered in Prison to many Witnesses a little before her Death.

And confirmed by her self at the Place of Execution, by answering all the Questions then put to her by the Reverend and Worthy Divine, Dr. *Martin*, now Minister at St. *Saviours Southwark*.

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The True CONFESSION OF *MARGARET CLARK*, WHO Confented to the Burning of her Maſters Houſe in *SOUTHWARK*, &c.

I *Margret Clark* being ſhortly to ſuffer Death for that which I have deſerved, and am much humbled for, and deſire to lye low before God under the ſenſe of my own Guilt, do give the World an Account of the truth of my Caſe, for I would not be guilty of a Lye now I am to appear before my Judge within a few minutes. Therefore I do ſay, aud ſhall declare the Truth of the matter, as I ſhall anſwer it before my Lord and Judge.

Upon the 26*th* of *January*, *John Satterthwait* came to me as I was going out of my Maſters Gate, and did deſire me to tell him whether my Maſter and Miſtriſs were at home? And I anſwered him, no; and he told me that he hoped he ſhould have an opportunity to ſpeak with me, for he had ſomething to ſay. And I anſwered him, if he had

any thing to ſay, I ſhould be ſo civil to give him the hearing when I had time (for then I was in haſte). Then he came on the next day with the ſame Requeſt, and I returned the ſame Anſwer. Then the Third time, being *Wedneſday*, he came again, and uſed great Importunity, and expreſſed ſome kindneſſes, as if he had been a Suitor, and prevailed with me to go into the Burrough with him to an Alehouſe, where were two Men more of his company; and after ſome little time of diſcourſe, he propounded to me this wicked and horrid Deſign which I was to have been ingaged in with them, that is, to let them into my Maſters Houſe to ſet it on Fire; and for a Reward, they promiſed me Two thouſand pounds, which Sum I was to receive at the *Fleece-Tavern* in *Holborn*, inquiring for a Room in the ſaid Tavern, called the *Figure Nine*. Then coming out of the Alehouſe, they would fain have had me away with them, ſaying, Come let us take Coach, and go into *Fleetſtreet*; for, ſaid they, there we have a Prieſt of ours, who Lodges at a Grocers, that ſhall Confeſs you, and give you the Sacrament; I told him I could not poſſibly go then. So this *John Satterthwait* went homewards with me almoſt to my Maſters Gate; and as we went along, he charged me that I ſhould not divulge it to any perſon in the world living; for if I did, I ſhould certainly dye for it (and that quickly) in this world, and be damn'd in the other.

Then he came on the next day, and gave me the ſame charge to keep it ſecret: And then on *Saturday* he came and inquired of me the beſt time that he might come to do this moſt horrid and deviliſh Action, ſaying, Would not four or five of the Clock be a good time? and I ſaid, Yes: Accordingly he came, and conveyed himſelf into the Dyehouſe, or thereabouts, while Nine or Ten of the Clock that evening; about which time the Fire was diſcovered;

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whereupon with the fear and dread he had put upon me; I did deny it to the company that came in to quench it; but after that, he was there, whom I ſaw amongſt the reſt of the company; but I had much horrour upon my Conſcience; and after ſome ſhort time I confeſt the whole Crime for which I now dye: And my Examination before Juſtice *Reading*, and Juſtice *Freeman* was all true. And this I affirm, and do deſire all Proteſtants to believe, that *John Satterthwait* kindled thoſe three Fires in my Maſters Houſe. Firſt in the Dye-houſe by the Pump; ſecondly in the Buttery; and thirdly in the Garret, which laſt Fire he kindled whileſt the People were putting out the other; And I do declare in the words of a dying Maid, that I was under great trouble of Conſcience, and was many times about diſcovering it, but could not; Satans Temptations, and the wickedneſs of my own heart did ſo much prevail with me; Oh that covetous deſign of gaining the Moneys, was that which I deſire all who read theſe Lines which I have writ to beware of; I ſaw him among the People in the Houſe very buſie, and I made ſigns at him, to diſcover him; but the people being in a great hurry, did not mind the things I then ſaid to them.

I do alſo think in my conſcience, that if my Maſter had examined me, I ſhould have declared the whole matter, for I gave out often ſuſpicious words of my fear of Fire; and on the *Friday* before this happened, I went out to a friends houſe, and there I was ſo afflicted and troubled in my mind, that they took notice of it; and one that went with me thither was importunate with me to know the reaſon of my trouble; but the Devil had ſo ſubtilly ingag'd my wicked heart, that I could not tell him. But to paſs by my Conviction and Impriſonment, which you have all heard of, and to come to this one thing which fell out in the time of my Confinement in Priſon (which I bleſs God for, rather than

than that my moſt Loving and Honoured Maſter, with I know not how many others, ſhould have ſuffered by my wicked compliance with that Man) that which I ſpeak of is this: When I had been about three weeks in Priſon, I was then walking in the Yard, having that liberty granted me by the Jaylor, there *John Satterthwait* look'd out of a Window, and ſaid to me, Are you there? I wiſh I could come to you, I would ſpoil your telling of Tales; but I gave him no anſwer; neither do I deſire his hurt or death, but beg of God while I am here in this world, Repentance for him; and oh that God would give him a ſenſe of theſe his great Sins, both in tempting me, and his deſigning the ruine of many Thouſands of Families; I can ſay before the Lord, I deſire not his Death; it would have been but a poor relief for me to have had him dyed with me: But this I muſt and will declare before I go hence, and am no more ſeen, That *John Satterthwait*, though he was clear'd by the Jury, was Guilty, as I ſaid before, that is, of making thoſe three Fires, and I only did conſent, and let him in. Now I would not have you to think that I have written this to leſſen or excuſe my own fault; I deſerve Death, nay a worſer Death for conſenting to ſo horrid a wickedneſs, even eternal Death. But now I hope, that through the Merits of Jeſus Chriſt alone, not truſting to my own Works or Pardons from Men (as I fear the Papiſts do depend upon) to be ſaved from Eternal Fire; and that I ſhall be juſtified freely by his Grace, through the Redemption which he hath purchaſed with his own blood.

Whereas there is a Report that is gone commonly about, that I had ſtol'n many of my Maſters things, as Plate, *&c.* I think it fit now I am to dye, to give the World an Account of what I then took; the things which I had then put into my Box, was a little Tape, Lace, and other frivolous things, which now makes me wonder why I then put them

them up; for I might have put up Jewels and Plate, which was under my Charge to the value of ſome Hundreds of pounds; but as to the carrying out of a Box which I was met with, it is a moſt falſe report, for I was ſo full of horror and trouble of Conſcience, that I did not then think of my Box. And now I deſire all that read theſe Lines, would conſider, and have a great care how they break the Lords Day; for my neglecting thereof, was the firſt ſtep to my downfall; and I deſire this downfall of mine may be a warning to all young Men and Maids; Oh! let them be content with the places that God by his Providence places them in, and not covet after great things (as I have done) and ſo err from the Rule; and have a care of Pride and a worldly mind; for this I ſay, Pride and Sabbath-breaking hath been my downfall; and I earneſtly beg of you for the Lords ſake, and for your Souls ſake, to let theſe Lines, and my bad Example be a warning to you. Alas, I did once enjoy the means of Grace, and have lived in good Families; yea, he againſt whom I committed this great offence, is a very Worthy good Man; Oh! I did once frequent the Worſhip of God, and took delight in it, and thought I underſtood ſomething of the Excellency of Chriſt, and the worth of my own Soul; but a little before I fell into this Sin, I neglected the Worſhip of God; and thoſe precious hours upon the Lords day which formerly I had ſpent well. And thus I have fallen foully, and have offended God and Man; and my horrible Sin hath made me a publick ſpectacle to the world. I pray all whom I have offended in it, for Gods ſake to forgive me; and I forgive all men that have offended me, eſpecially I deſire to forgive this *John Sattarthwait*, that hath brought me to this untimely and ſhameful Death, which, I hope, is brought upon me for my good; for ſurely I have obtained Mercy, and am joyful to think of my going hence; I long to be

diſſolv'd,

diſſolv'd, and to be with Chriſt; even ſo come Lord Jeſus, and receive me an unworthy Soul.

MARGRET CLARK.

A further Account of her Behaviour in Priſon, and what ſhe delivered at her Execution, the Reader will have a fuller Narrative in a few days, with the Names of thoſe Worthy Perſons who were Eye and Ear-witneſſes of the whole Narrative.

F I N I S.

THE
Vain Prodigal LIFE,
AND
Tragical Penitent DEATH
OF
Thomas Hellier
Born at *Whitchurch* near *Lyme* in *DORSET-SHIRE:*

Who for Murdering his Maſter, Miſtreſs, and a Maid, was Executed according to Law at *Weſtover* in *Charles* City, in the Country of *Virginia*, neer the Plantation called *Hard Labour*, where he perpetrated the ſaid Murders.

He Suffer'd on Munday the 5th of *Auguſt*, 1678. And was after Hanged up in Chains at *Windmill-Point* on *James River.*

Exemplum ſicut Speculum, Exempla docent.

Examples on Record have ever ſtood
T'inſtruct the after-Ages, (bad or good.)
For, each Example is a Looking-glaſs,
In which we may behold (each man his face.)

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